

DYNAMIC COMMUNITY AND MODERN ISLAMIC APPLICATIONS: THE STUDY OF MUHAMMAD ABDUH'S EPISTEMOLOGY

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Abstract:

Since entering the era of decline, Muslims no longer produce outstanding achievements in the field of science. Western scholars then developed science with the materials developed from the work of Muslim scholars. Of course, there are weaknesses inherent in Western civilization. However, they creatively produce new things to be studied. In the 19th century, scientific optimism was partly due to the emergence of the theory of Darwin (Charles Darwin), Herbert Spencer (Social Darwinism), before Agust Comte, and so on. Abduh himself met Herbert Spencer in England. The findings of Western intellectuals became the subject of discussion by Muhammad Abduh. Islam is not against science. It is what Muhammad Abduh often said. The Islamic thought reform movement is a challenging study and continues to be explored. One fundamental challenge faced by Muslim thinkers in the 19th century was the decline of Islam. It demands to be solved and found a solution. How did Islamic reformers respond to the challenges of the tough times? Good because, factually, Muslims are in a lagging position. Also, many Muslim countries are under the occupation of the West.

Keywords: Renewal, Dynamic, Taklid, Ijtihad.

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INTRODUCTION

Experience as a teacher, after visiting Europe and reflecting on the dynamics of the society in Europe and their intellectual development and mastery of knowledge methodologies in exploring science, especially Islamic studies, Abduh made fundamental reflections on the substance of the problems faced by Muslims. Formalism and normativity still dominate the realm of Islamic studies, and it is guarded by the ulama, who have the authority to become their anxiety. The fate of al-Azhar University was also carried away by the existing conditions. New thoughts did not come to the surface. Al-Azhar University is no longer enlightening. Al-Tahtawi has already told in his travel book how the intellectual progress of the West and the comparison between cities in France and Egypt. Very different governance, of course. Muhammad Arkoun (1996) in his book was written so that Muslims know the progress is happening in Europe, which is unknown to Muslims (Harun Nasution, 1998). Muhammad Abduh is very enthusiastic and full of concern about the condition of the Muslims who are retreating. He feels his responsibility to bring Muslims from decline to progress, as has been exemplified by Muslim thinkers in the Golden Era (Muslich Sabir2007). He feels an urgent need for the renewal of Islamic thought. This thought continues the ideas of reform that have been carried out by previous Muslim thinkers and also pays attention to Jamaluddin al-Afghani's motivations for him.

Jamaluddin Afghani is famous for his efforts in religious reform (Hassan Hanafi, 2000). Jamaluddin al-Afghani studied the religious reform of Martin Luther (Robert W. Hefner et al., 2008) and also denied Renan's accusations against Islam. Islam is not what Renan describes, Abduh realized that he had to open his eyes to the reality of Muslims and not be too busy with speculative thoughts. The treasures of Islamic studies must be reread with a modern atmosphere. Romanticism and apologetics that are too prominent will inhibit critical thoughts. The historical approach must be sharpened. The themes of Kalam Science, Islamic Philosophy, Sufism, and Tafsir, which contain theoretical studies, must be placed in their portions. The israiliyat discussions in the interpretation, for example, cannot be taken for granted. They must be dismantled critically. Speculative thoughts should not dominate Islamic studies. Scholars have discussed this issue a lot because of the challenges of the times. The changing times and changing situations require a paradigm shift. The thoughts of Ibn Taimiyah, Ibn Khaldun al-Tahtawi, and Jamaluddin al-Afghani on this became his guide. He established contacts with European thinkers, wrote letters to Tolstoy, and met Herbert Spencer (Moch. Nur Ichwan, 2021).

The meeting with Herbert Spencer took place at the home of Herbert Spencer, and the British writer Wilfred Scawen Blunt also participated (Ammeke Kateman, 1903). Blunt wrote about The Future of Islam, the future of Islam is mainly related to colonialism. The future of Islam in colonialism is a big issue that concerns both Abduh and Jamaluddin al-Afghani (Wilfrid Scawen Blunt, 1882). How weak Muslims are being swayed by history. With the colonialization of education, the economy, including Islamic unity, was fragile. With the fragility of the fast of Islam, the colonizers easily controlled Islamic territory and survived for hundreds of years. Wilfrid Blunt himself had heard of Jamaluddin al-Afghani's lectures. (Hamka, 1981) Leo Tolstoy was a Russian writer and the leading social and moral thinker of his time. Herbert Spencer wrote about the importance of a dynamic society and the process of civilization that evolves—running evolutionarily. Community dynamics are necessary for progress (Leo Tolstoy, 2018). Character is an integral part of the progress of civilization. The stimulus must be given to people to be active. The character will be formed well if it is open to knowledge (Herbert Spencer, 1980). The actual problem must be found empirically and find a solution. Society continues to move and develop towards an industrial society.

The Islamic thought reform movement is a challenging study and continues to be explored. One fundamental challenge faced by Muslim thinkers in the 19th century was the decline of Islam. It demands to be solved and found a solution (Abba Idris Adam, 2017). How Islamic reformers respond to the challenges of the tough times. Good because, factually, Muslims are in a lagging position, and many Muslim countries are under the occupation of the West. The confusion of thinking to distinguish between the reality of Islamic historicity and the reality of Islamic normativity is also a problem that must be solved immediately (M. Amin Abdullah, 2004). Meanwhile, knowledge of Muslims about the changes that occur in Western civilization is still limited. (Seyyed Hossein Nasr, 1994).

I cannot see the historical and dialectical progress of Western civilization. Jumud understanding and closing the door of ijtihad make it difficult for Muslims to understand the current situation with all its complexities (Abdullah Siddik, 1984). In addition, the science of mantic, which helps logical thinking, does not get a strong position in teaching. There are problems to be solved. He sought inspiration from the book al-Dihlawi, Nahj al-Balaghah, by Ibn Khaldun and Muqaddimah, and wrote Risalah al-Tawhid, written with modern spirit and ideals. (Muhammad Arkoun) The emergence of al-Manar had an enlightening effect both in Egypt and in other Islamic worlds such as Indonesia (A. Mukti Ali, 1969).

Awareness of historical dialectics becomes Abdurrahman's analysis how the rise and fall of Muslims on the historical stage. Abdurrahman encouraged his followers to follow in the footsteps of Ibn Khaldun in conducting objective studies of social problems (Uricholish Madjid, 1993). He also studied and explored European history by adhering to the book History of Civilization in Europe by Francois Guizot from France, which had been translated into Arabic by al-Tahtawi (Harun Nasution, 1987). Guizot was a thinker of European civilization in the 19th century (Robert W. Hefner et al.). Oemar Amin Hosein saw that there were similarities between Abdurrahman and Hegel. Hegel is a German philosopher famous for his dialectic (thesis, antithesis, and synthesis) (Oemar Amin Hosein, 1964). Abdurrahman did a total reflection on the problems of Muslims, how Islam is compatible with modernity and how Islam has a dialectic with the times (Hafiz Zakariya, 2022). Islam and modernity have become a topic of discussion among Islamic reformers. Islam does not conflict with reason and science, as has been recorded by history during the golden age of Islam. (Fazlur Rahman, 1984.)

In the next period, Muslims were shackled in narrow thinking, with the view of the sanctification of ulama's thoughts so that critical thoughts were not easy to come to the surface. The new ideas offered will lead to a long and energy-consuming conflict because of the emergence of rejection and intellectual stagnation this complex condition faced by Islamic reformers. The epistemological debate began. The discussion of the truth of reason and revelation is discussed again. Islamic scholastic ideas such as those offered by the Mu'tazilah and Islamic philosophers were re-examined. Epistemological studies began to be widely discussed. Among other things, Muslims must apply rationalism and empirical studies to access the modern era. In the Islamic world, epistemology is exchanged with the term thought or understanding. Thought is the foundation of science (Anwar Mujahiddin, 2013).

METHOD

The methods used to collect data in this case are interviews, observation and reviewing the patient's medical record. The first data obtained by in-depth interviews were asked to the patient's parents to get an idea of the patient's condition before and after the patient was in the hospital, the entire interview process was recorded by the author after obtaining the consent of the informant. The second data is obtained by direct observation when the patient is operated on and until the patient returns to the ward. The third data is obtained from the patient's medical record in which there is a patient report when first arrived at the emergency room, the operation report and the patient's medical resume report when in the room. These three data are very related to each other so that it helps the author in collecting data on the case report.

RESULT AND DISCUSSION

Abdurrahman's Biography: A Sketch. Muhammad Abdurrahman (1849-1905) was born and died in Egypt and experienced a traditional education that did not satisfy him. He continued to al-Azhar University, a leading university in the Islamic world. While still a student, he met Jamaluddin al-Afghani, a well-known Islamic reformer, and guided him in critical studies, such as political philosophy and history. Due to political problems in Egypt, Abdurrahman went to Beirut and France at the invitation of Jamaluddin al-Afghani, who had previously been in Paris. They published the magazine al-Urwah al-Wusqa. It absorbs through the expanding horizons of Europe. While in Europe, he began to explore European civilization and tried to make comparisons between the West and Islam. He attempted to reform the education system at al-Azhar University, but his efforts met with strong opposition. Once in Egypt, he often visited Europe. He saw Islam closed by the Muslims themselves (Harun Nasution, 1982). He knows that history is vital to know the region's boundaries and analysis. The fragments of events in Islamic History must be explored

critically and objectively to be used as guidelines for photographing the future. What is experienced by the Islamic community is a process that also occurs in other societies. Western thinkers' philosophy of history will help Muslims understand the historical dielectrics. Colonialism is a significant barrier between Muslims and a barrier. However, the scholarly work produced by Western thinkers must be seen in proportion.

Muhammad Abduh is active in lecturing and writing. What he will teach is always well-prepared and complete. So do not be surprised if most of the results of his lectures and lectures are ready to be recorded. Abduh's works are:

- The treatise of al-Waridat fi Nazariyyat al-Mutakallimun wa al-Shufiyahfi fi al-Falsafah al-Ilahiyyah (Moch. Nur Ichwan, 2021). The book he wrote for the first time while still a student at al-Azhar University. This book explains the science of monotheism in terms of Sufism, inspired by the thoughts of Jamalddin al-Afghani.
- Wahdatul Wujud explains the understanding of Sufism about the unity between God and creatures.
- Syarh Nahjil Balaghah contains Arabic literature that contains monotheism and the greatness of Islam (Djarnawi Hadikusuma, 2014)
- The philosophy of al-Ijtima 'wa Tarikh was compiled when giving a history lecture at Darul Ulum.

Describe the philosophy of history and the development of society.

- The treatise of al-Tawhid is a description of Tawheed that received a response from Muslims and non-Muslims alike. This book has been designated as lecture material at al-Azhar University. This book was written in Beirut. The period in Beirut was divided into two; the first time before going to France and the second after returning from France. This book was published after being in Egypt in 1897. Muhammad Abduh explained that the materials for the Treatise on Tawheed had begun when he was exiled to Beirut before going to France (Muhammad Abduh, 2016). Djarnawi Hadikusuma (2014), explained that after returning from France, his lectures were about monotheism and were later recorded as Risalah Tawhid. The treatise on Tawhid started from exile in Beirut and was perfected in Egypt and then published. The treatise on Tawhid contains energy to awaken Muslims, realizing the existence of a vital elan within Muslims that does not appear, which must be raised immediately. The last part of Abduh explains how the progress of Western civilization. The Tawhid treatise was published after Muhammad Abduh saw Western civilization. In civilization, Intellect and freedom of action became an inspiring discussion. Rationalism (being as the reason) was criticized by empiricism (being as a perceived being), and empiricism and also rationalism were criticized by Kantianism (being as a critic). Hegelianism also appears (being, non-being, becoming) and so on (Nurisman, 2019). The position of old Muslims reads the Koran but does not understand its contents. It is what he calls the position of the donkey carrying the book.
- Al-Islam wa Nashraniyah ma'a al-'Ilm wa al-Madaniyah. This article is Abduh's response to the attack by the French Foreign Minister, Hanotoux. This minister said that Islam hinders progress. In this paper, he compares the responses of the two religions to progress and proves that Islamic teachings pay more attention to and encourage progress than Christianity (Djarnawi Hadikusuma, 2014). According to Abduh, seriously taking science is the original spirit of Islam. Only Islam can combine science and religion (Nurcholish Madjid, 1993)
- Tafsir of Surah al-Asr, namely Tafsir, was first taught at al-Azhar University and then preached to Muslims and al-Azhar students.

4. Tafsir al-Manar, this interpretation will be completed by Rashid Ridho. Abdurrahman said that many Muslims read the Koran, but few understood it and took guidance from it. This work is a collaboration between Abdurrahman and Rasyid Rida (Hasanul Rizka, 2021).

Epistemological Criticism in Western Intellectuals; A Lesson on the Importance of Thinking, Ijtihad, and the Modern Horizon. One of the fundamental problems in the Islamic world is the stalled development of science since the History of Islamic Civilization entered an era of decline. The emergence of the slogan that the door of ijtihad has been closed adds to the weight of the situation. It is not known who started the closing of the door to ijtihad, but this theme has become a common theme in the Islamic world. Ibn Taimiyyah, a prominent Islamic reformer, has warned that there is no closing of the door to ijtihad. Ijtihad should not be monopolized by one generation (Muhammad Amin, 1991). Closing the door of ijtihad is a distortion of Islamic teachings. Ibn Taimiyyah was an Islamic thinker born in 1263, five years after the destruction of Baghdad. He wants Muslims to open their eyes to the phenomena that are happening before them, not to be busy with speculation.

Logical formulations such as Aristotelian logic must be examined critically (Nicholas Herr, 1993). He is the founder of empiricism in Islam (Fazlur Rahman, 2001). He is considered the first founder of Mill's logic and the pioneer of David Hume's philosophy of empiricism (Nicholas Herr, 1993). Empiricism based on the five senses is obtained from observing material objects and producing knowledge. Senses (Mulyadi Kartanegara, 2002) Ibn Taimiyyah, in a modern view, is increasingly getting sympathetic treatment (Nurcholish Madjid, 1984). Ibn Taimiyyah lived in a period that was intellectually chaotic. He experienced the traumatic experience of being a direct victim of the invasion by the Mongols, which later destroyed the Baghdad caliphate.

Never since the birth of Islam has Islam fallen so quickly. Many myths and fantasies develop in society (Shaib Abdul Hamid, 2009). He did not witness firsthand how terrible the Mongol invasion of Baghdad was. However, the story is still buried in society, accompanied by the romanticism of Islamic splendor (Iqbal Haraka Mahendra, 2022). One of the fundamental problems in the Islamic world is the stalled development of science since the History of Islamic Civilization entered an era of decline. The emergence of the slogan that the door of ijtihad has been closed adds to the weight of the situation. It is not known who started the closing of the door to ijtihad, but this theme has become a common theme in the Islamic world. Ibn Taimiyyah, a prominent Islamic reformer, has warned that there is no closing of the door to ijtihad. Ijtihad should not be monopolized by one generation (Muhammad Amin, 1991). Closing the door of ijtihad is a distortion of Islamic teachings. Ibn Taimiyyah was an Islamic thinker born in 1263, five years after the destruction of Baghdad. He wants Muslims to open their eyes to the phenomena that are happening before them, not to be busy with speculation.

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Sociological empirical studies, for example, should be given priority, and Ibn Taimiyyah did not like theoretical studies. Abduh, who came later, saw the need for Muslims to understand the development of society. Sociological studies helped this. His encounter with the sociological thought of Ibn Khaldun and Herbert Spencer helped him map the actual situation of Muslims. Moreover, he had previously read it through the writings of al-Tahtawi. Abduh also saw that there was no conflict between Islam and science. Empirical studies, both physical and social, such as sociology, must be considered. These studies were later developed by Muslim thinkers of the modern period in Western literature. Western scholars have developed knowledge, while the slogan of the door of ijtihad is growing in the Islamic world.

In the history of the renewal of Islamic thought, the reformer whose influence was widespread was Muhammad Abduh. The idea of renewal is also related to his life experience (Ris'an Rusli, 2013) Muhammad Abduh, a figure who emerged in Egypt in the 19th century. He is a Mujaddid, an Islamic Reformer (Djarnawi Hadikusuma) and a Liberal Reformer (Malcom H Kerr, 2021), and a humanist (Vatikiotis P.J, 1957). Indeed, liberal thinking is needed to renew Islamic thought (Nurcholish Madjid) He combines the Islamic horizon of the era of progress with the horizon of modern science. He is experienced in traditional Islamic lines and believes Islam does not conflict with science and modern knowledge (Fazlur Rahman, 2001). He wants Muslims to become active and dynamic people like what happened during Islam's progress or golden age. His achievements are outstanding, and his influence can be seen in the decades after his death (Maryam Jamilah, 1982)

The renewal movement is pursued through various activities. Abduh carried out efforts to compare Islamic and Western cultures. It was also carried out by Jamaluddin al-Afghani, Muhammad Ali, al-Tahtawi, and several other figures in Egypt. It has also been done by Ahmad Khan, a prominent Islamic reformer in India. In Turkey, efforts have also been made to study the progress of Western civilization. Abduh saw that one of the causes of the backwardness of Muslims, which was very worrying, was the loss of the intellectual tradition, which was essentially freedom of thought (Nurcholish Madjid). Renewal emerged as a critical response to the decline of Islam, such as the issue of closing the door to ijtihad. The attempt to close the door of ijtihad itself is full of mystery. Who ordered the closing of the door of ijtihad is never straightforward. Muslims have become consumers of the ijtihad of their predecessor, mujtahid scholars. Passiveness and apathy have persisted for hundreds of years, until recently, except for small groups. This situation is getting worse because Muslims have become colonized citizens of the West (Mujamil Qomar, 2012). The conditions that move to develop are minimal, and this condition is tragic. If in the 18th century only 35% of the territory of the Islamic world was colonized by the West, then after 1918, it became 85% (Burhanuddin Daya, 2008). It is contrary to the situation that occurred in the golden period of Islam.

The development of science in Europe was supported by free-thinking in exploring reality. Liberal thought that developed in the West, where the use of reason had a strong position, also inspired reformers (Wilfrid Cantwell Smith, 1962). Abduh saw that there was a mistake among Muslims in understanding Islam. Islam encourages thinking; thinking is a noble practice. Slow thinking will make it difficult to understand the situation and provide solutions. This situation cannot be allowed to continue. There must be efforts to reform and provide motivation to think about finding and formulating new things. Without a reform movement, Muslims will remain in a state of retreat. So the progress achieved by the West in science must be appreciated.

Egypt was a perfect setting for Muhammad Abduh. France colonized Egypt under the leadership of Napoleon Bonaparte. In addition to bringing the army, he also brought scientific instruments such as laboratories which surprised the scholars and leaders in Egypt so that reform

ideas began to emerge. Muhammad Ali, in his reign, aggressively ordered to study the progress of the West, especially France. Engineering sciences received attention (Mona Abaza, 1999). The Industrial Revolution in Europe, which started in England, was related to technical progress. One of those assigned was al-Tahtawi, who tried to translate Western intellectual works into Arabic. Abduh, who appeared after him, studied the ideas and traces left by previous reformers, including his teacher Jamaluddin al-Aghani. Jamaluddin also taught Abduh about the dangers of Western hegemony. Western hegemony makes it difficult for Muslims to build their territory.

Napoleon's entry into Egypt was an event that raised awareness of the Islamic world against the dangers and challenges of the West. The incident was a kind of delta that witnessed the transformation of the Islamic world, especially awareness and changes in attitudes towards the West. It shows the situation's complexity in the Islamic world, including Egypt. The progress in the West for three centuries could not penetrate Islam's heart. It is an odd situation (Seyyed Hosein Nasr, 1994). To carry out reforms, one must understand the actual situation and the real problems that Abduh saw in Egypt or what he understood about the condition of the Muslims. Egypt, previously ruled by Muhammad Ali, was the territory of the Ottoman Turks. Muhammad Ali himself was a soldier assigned to Egypt. He became ruler after the French political changes in Egypt according to the conditions in France. France's entry under Napoleon Bonaparte's leadership to Egypt opened the eyes of Muslims and scholars to the weaknesses of the Muslim body. It acknowledged the progress achieved by France or Western civilization.

Of course, mapping and concrete actions are needed to overcome this right. The difference between Islam and the West in the 19th century, as stated by Nurcholish Madjid, is the Agrarian Age and the Technical Age. The Agrarian Age was the superiority of the Sumerians 5000 years ago over other civilizations. At the same time, the Age of Engineering began in Northwest Europe. Egypt is a country that has been hit by a wave of Sumerism (Nurcholish Madjid). A fundamental difference for Muslims who witnessed Europe at that time. Agrarian Civilization with Engineering Civilization has a different face. Engineering Civilization resulted in technology production at that time, and its impact can also be seen today.

Napoleon's conquest of Egypt, which was carried out with ease, showed the weakness of Muslims in military technology. At that time, Egypt entered the territory of the Ottoman Turks. When it was realized very late that another nation, namely Europe, was genuinely superior to the Muslims, the Muslims were horrified by their disbelief. Napoleon's easy conquest of Egypt was theatrical (Nurcholish Madjid, 2019). Abduh saw taklid as a problem that had to be solved. This problem is a bad situation in the body of Muslims. The Koran commands thinking and exploring knowledge, but what happens is that hundreds of taklids are preserved. There is no substantial effort to stop it. The culture of taklid has swept across the Islamic world, and this has been observed by many observers (M. Amin Abdullah, 2004) Jumud or the frozen mind that kills creative minds. It is a disaster for the Islamic intellectual world. Islamic studies lost their appeal. Then they were forced to make references in various Islamic educational institutions (Mujamil Qomar, 2012). In a situation like this, the spirit dims, and there is no critical mind that adorns scientific discourse. This taklid culture has disturbed Muslim thinkers from generation to generation. There is a vast gulf between Islamic doctrine and historical facts. The Koran is not understood correctly.

In the Western intellectual tradition, criticism of epistemology runs naturally. Criticism of the architectonic structure of rationalist idealism opens up opportunities for developing a tradition of empirical historical thought to develop an empirical approach to human reality. Epistemological criticism runs naturally without significant obstacles and suspicions (M. Amin Abdullah, 2004). Meanwhile, in the Islamic world, there is a lack of thinking. This stupor is the cause of the decline of Islamic civilization. There are no more critical thoughts. What happens is freeze or static thinking

(Ris'an Rusli, 2013). The door of ijihad is considered closed, even though Ibn Taimiyyah and Muhammad ibn Abd al-Wahhab have criticized this problem. The discussion on freedom of thought later became one of the things that Muhammad Abduh put forward. In the Qur'an, many encouragements exist to use the mind to understand reality. As in the golden age of Islam, the culture of ijihad must be revived. Thus the jump attitude can change into a culture of ijihad. Ibn Taimiyyah explained the importance of empiricism in the development of science. Before Francis Bacon, Roger Bacon, David Hume, and John Stuart Mill (Nurcholish Madjid, 2019), Muslims experienced scientific progress with this empiricism.

The ingenuity of its people influences the quality of civilization. When a society has an intellectual level, a spirit of creativity and idealism, the civilization built is a high-quality civilization (Mujamil Qomar, 2012). The high quality of civilization has been displayed by Islamic civilization. Westerners take lessons from Islamic civilization. European students from various kingdoms studied in Andalusia, where they mingled with scholars of Islamic thought and culture, who then returned to their midst to experience the deliciousness of the knowledge they received from Islamic scholars in Andalusia. They gave rise to the renaissance and modern civilization by investigating the secrets of its progress and improving its circumstances. It is a drop of Islamic rain that hits one European earth. It becomes fertile and fresh, which can then grow all beautiful plants (Muhammad Abduh, 2016).

Muslims who have experienced setbacks for centuries need to take positive actions to build Islamic civilization. The culture of taklid must be changed with the culture of ijihad. That way, there will be dynamics in mind in the Islamic world. In the philosophy of science, it is explained that science undergoes a paradigm shift. Abduh is very strict. Taklid, in his opinion, is an important reason for the decline of Muslims. He criticized the ulama, who taught that later, Muslims were obliged to follow the teachings of the ijihad of past scholars, so that it stopped and reason no longer worked among Muslims (Harun Nasution, 2016).

In the Qur'an and Hadith, there are many commands for thinking. This universe must be considered by humans both to increase faith and to develop knowledge. As a divine revelation, Al-Quran struggles and has a direct dialogue with the reality and practical problems faced by society in an era constantly rolling. From an epistemological point of view, the reality of society is included in the area of historical empirical study. In contrast, empirical social science, which tries to dissect empirical social reality, developed after the 19th century. Classical Islamic thought has not uncovered and dissected reality as sharply as it was dissected by the sciences that developed in the 19th and 20th centuries. Ibn Miskawaih and Ibn Khaldun have tried to include empirical thinkers in historical studies. However, they have failed to change the tendency of the old epistemological building, dominated by knowledge of the language, fiqh, Hadith, and Kalam. This domination continued for centuries and was followed by taklid (M. Amin Abdullah, 2004). In fact, during the golden era of Islam, Islamic philosophers fought for rational knowledge because it was compatible with the teachings of the Koran (Majid Fakhry, 1986).

It has been said that the atmosphere in Europe when Abduh went to Europe was that of industrialization. Industrialization involves social change. Namely, the social change in the social structure from a pre-industrial social system (for example, an agrarian) to an industrial social system. It is sometimes referred to as the change from pre-modern to modern society. Abduh explained that industry is an active force buried in the right way of thinking for a particular purpose. The active, systemic force is a significant source. Industry strives to produce human needs (Rahmat, 1960). Once the industry is built, it is kept running to meet the needs of human life.

In history, scholars have been active in ijihad. Ijihad is in the sense of trying hard to achieve or obtain something to develop knowledge. For Abduh, besides having the power of thought,

humans are also free to choose, which is a natural nature that exists in humans. Intellect is a human advantage over other creatures. The hard work of Islamic intellectuals has left behind brilliant works (Nurcholish Majid, 2019)

Abduh invites a Muslim to free himself from absolute submission and bigotry to a sect or school. He called for a Muslim to think according to his position as a creature with a personality who can give criticism and respond to various events that arise (A. Hanafi, 1992). Another problem that needs to be considered, according to Abduh, is the issue of faith and solidarity. Throughout history, Muslims have experienced socio-political problems that have weakened solidarity. Muslims are proud of their faith. It was as if they no longer felt sick with the suffering that befell other Muslims (Rachmat, 1960). Abduh found that Muslims had been divided into groups and sects. Because of the intense fanaticism of the school and ignoring the internal pluralism of Muslims.

The modern Western civilization he witnessed stirred his heart about the mentality that fits the modern world of thought. Muslims must consider the openness to new insights for new findings. Islam does not contradict science, which has been proven in the History of Islamic civilization. In the modern mentality is the courage to integrate knowledge, namely using Modern Science to update the interpretation of Islamic teachings contained in the Koran and Hadith. In natural sciences and the humanities, the findings of Western scientists are considered to enrich their knowledge as long as they do not conflict with the central teachings of Islam. Since entering the era of decline, Muslims no longer produce outstanding achievements in the field of science. Western scholars then developed science with the materials developed from the work of Muslim scholars. Of course, there are weaknesses inherent in Western civilization. However, they creatively produce new things to be studied. In the 19th century, scientific optimism was partly due to the emergence of the theory of Darwin, Herbert Spencer (Social Darwinism), before Agust Comte, and so on. The findings of Western intellectuals became the subject of discussion by Muhammad Abduh. Abduh himself met Herbert Spencer in England. Islam is not against science. It is what Muhammad Abduh often said.

The study of Kalam and philosophy will be an important study to invite Muslims to progress. In the context of Egyptian society, Abduh feels restless because he thinks normatively and has narrow views. It will undoubtedly complicate the race to catch up with the progress that has lagged behind Western society. After understanding the ups and downs of Islamic History and other civilizations, especially Western civilization, Abduh took reform efforts to quickly catch up with Muslims in many areas of life. He was different from Jamaluddin al-Afghani, who took the political path. Abduh decided to choose the path of education. Cadreization through educational institutions must be carried out. Updates are a historical necessity. A good educational institution is needed to grow the younger generation as the next generation. The reform in question is modern or modern understanding. The History of Islamic reform in Egypt began with the entry of Napoleon. He brought new ideas from the French Revolution. Responding to the arrival of France, there emerged figures of renewal of thought in Egypt who realized the backwardness of Muslims from world civilization.

As mentioned earlier, Abduh believes that Muslims need philosophy. Philosophy is a critical study that questions something to its roots. There is nothing taboo to think about or question. Appreciation of this philosophy is closely related to his program to combat taqlid. Because in the 18th and 19th centuries, taklid also included the spirit of the soul, if not theology, which includes the rejection of new things, especially those from the West (Nurcholish Madjid, 1993). However, not everything that comes from the West is wrong. According to Nurcholsih Madjid, Abduh built liberalism with an intellectual ethos from the West, especially from Comte. Western philosophers

famous for the law have three stages, namely the metaphysical stage, the theological stage, and the positive stage. Although not to positivism which rejects religion. However, Abduh showed a high appreciation for objective scientific methods and studies by modern scientists (Nurisman, 2015). Belief in the power of reason is the basis of a nation's civilization (Harun Nasution). Muslims are trapped in the potent power of schools and sects, so they do not dare to criticize or evaluate them. Philosophical discussions are needed to dismantle the narrow way of thinking. The study of ontology or metaphysics will help to solve this problem. Abduh tried to dissect this problem.

Abduh concentrates on the theology of Muslims, emphasizing studying the field of faith (Seyyed Hossein Nasr, 1994). For this endeavor, the metaphysical construction initiated by Muslim philosophers and scholars of Kalam is a treasure that Abduh continues to discuss. The soul of Islamic thought that Abduh wanted to awaken. The principles of monotheism are practical teachings and by human nature. Serves as a guide and motivation for every attitude, movement, behavior, and thought. Feeling of man (Differences in Tawhid and Kalam Science, 1992) Abduh, experienced in traditional lines, believes that religion and science are not contradictory. Abduh shouted that Islam commands the use of reason (Muhammad Arifin Ismail, 1992). Philosophy's areas are ontology or metaphysics, epistemology, and axiology. The discussion that Abduh wants to present is metaphysics, the problem of building thinking or thinking frameworks in understanding reality. Comparison of the West and Islam sharpens Muhammad Abduh's frame of mind. The discussion of civilization is also a discussion presented by Muhammad Abduh. Human civilization rises and falls. There is high culture, and then it sinks. There are those whose experiments were successful, some of them failed, there were those who had disputes and then agreed again, and there were those who suffered and then got up and took turns taking stories in human History (Muhammad Abduh, 2016)

Islam is bringing the teachings of monotheism and is a continuation of the teachings of the previous prophets and apostles. Prophet Muhammad is the last prophet. Muslims are proud of their religion because it has a strong creed or foundation or a solid rope that binds and binds the unity of their fellow human beings. Belief in the creed is a valuable belief (Rachmat, 1960). Because of the importance of this monotheistic faith, Muhammad Abduh wrote the Risalah Tawhid. Muhammad ibn Abd al-Wahhab also published the study of monotheism in Saudi Arabia. He saw that the creed of some Muslims had been mixed with deviant practices, such as superstition, bid, and superstition. The construction of the kalam discussion that became the anxiety of Muhammad ibn Abd al-Wahhab was based on his observations in the various Islamic areas he visited. He did not witness Western civilization.

Mu'tazilah is a school of Kalam that must be mentioned in this discussion. Modern thinkers try to revive this classical Kalam thought as Ahmad Khan did in India. What is essential in Abduh's appreciation of the Mu'tazila is the conflict between religion and reason that has horrified Europe since the publication of Charles Darwin's The Origin of Species in 1859. Mu'tazilah was then studied by Muhammad Abduh, who saw that it needed to be actualized again to bring up the passion for rational thinking. Islam does not conflict with science (Richard Martin et al., 2002) Mu'tazilah developed a liberal theology, where reason gets a significant portion in exploring kalamiyah (Harun Nasution, 1982) Mu'tazilah, with their rational thoughts, contributed intellectual dynamics of Islam in Abbasid era.

The treatise on Tawhid was compiled during the exile of Muhammad Abduh in Beirut. Previously Abduh had received much inspiration from Jamaluddin al-Afghani about life and the struggles of life regarding activities to advance Muslims. Colonialism that had entered Islamic society had to be fought full of struggle. In any situation, especially in the era of colonialism, belief must remain strong and always be nurtured so that it becomes a strength in the soul. The fighting

spirit must be maintained. Muhammad Abdurrahman often lectures on the theme of monotheism to open the horizon for thinking about the science of monotheism. The Tawhid Treatise book is a sharpening of logic in understanding reality. What is reality, and how to understand it in the context of Allah, the universe, and His creation? In Abdurrahman's view, this is the real nature, the existent nature. Forms, according to him, are divided into three categories, forms that must exist in essence (obligatory lizatihi), forms that in essence cannot exist (impossible lizatihi), and forms that in essence may exist. (mumkin lizatihi) (Nurisman, 2019). This division can be seen in traces in the classical Islamic thought of al-Farabi and also in Ibn Sina.

The development of the intellectual ability of Muslims in carrying out ijihad at the time of the greatness of Baghdad was because Muslims could absorb and utilize the knowledge of philosophy and mantic (M. Amin Abdullah). Educational issues that received attention in the Treatise of Tawhid were about human actions. Islamic scholastics discuss this like a discussion of Jabbar and qadar (humans are forced and free). For Abdurrahman, human is actual existence. It carries out its existence. Human beings are creatures who can think; he was given by Allah SWT the mind. It is Homo sapiens. He has the effort in his deeds (Muhammad Abdurrahman)

The problem of reason and revelation has a portion in Muhammad Abdurrahman's thinking. For him, the reason is the basis of faith (Abdul Rozak, 2012). People with reason and healthy feelings admit and witness that they exist. For that, people do not need proof to justify it and do not want a teacher to teach it. Likewise, he witnesses the will to act with effort, which he weighs with reason and determines by his radar (will). Then the act is carried out with all the nature in him. Anyone who dares to deny such a provision is considered the same as denying his existence because this provision is a logical fact and is justified by reason (Muhammad Abdurrahman) Abdurrahman is not satisfied if the belief of a believer in the belief of Jabbariyah because this belief causes him to lose his creative power and the position of a Muslim to be creative (A. Hanafi, 1992). The argument put forward by Muhammad Abdurrahman is evident that humans are not puppets that are forced to be played by the dalang. Thus Abdurrahman was in line with the qadariah thought, often advanced by the Mu'tazilah.

The word Mu'tazilah comes from i'tazala, which means to separate, or to separate, which also means to stay away or distance yourself (Abdul Rozak, 2012) Mu'tazilah played an essential role in the history of thought in the Islamic world. Mu'tazilah brought Kalam discussions to be more profound and more philosophical, especially those discussed by the Khawarij and Murji'ah (Harun Nasution). Mu'tazilah held anticipation of philosophical thought. His famous teachings are Usul al-Khamsah (Five Basics), namely al-Tawhid, al-Adl, al-Wa'du wa al-Wa'id, al-Amr bi al-Ma'ruf wa al-Nahy an-Munkar, and al-Manzilah bain al-Manzilatayn. This Mu'tazilite school was the pioneer and exponent of the growth of Kalam Science, especially in the form of their apologetic Islamic thought in dealing with other religions and Muslims (Nurcholish Madjid). At that time, namely, from the government of al-Ma'mun (Harun Nasution), Tawhid was the principal and core principle in the teachings of the Mu'tazilah. It is the teaching of Islam and the basic construction of every school of Kalam. Belief in the teachings of monotheism is absolute teaching.

Muhammad Abdurrahman explained that every human being admits this to himself and to others who are healthy in mind and with his five senses. That is how sometimes humans mean well or try to please friends, but on the contrary, what comes, the friend is angry with him. He worked hard looking for sustenance, but what he was looking for was also missed. People seek happiness, but what they find instead, they fall into the valley of misery. Such a fate caused him to regret himself, why he was not careful in carrying out his actions. It is seen as an experience that will be a teacher for him in the future. Then it works again with a correct system and a more regular pace.

However, if someone else's actions caused the bad luck that befell him, he released his anger at that person as a challenge. The fate that comes from a higher power than himself, not because of

his negligence and not because of the actions of others, then halik is a destiny that cannot be avoided in his actions; like a strong wind coming blowing against his boat so that it sank with his merchandise, or lightning struck so that his livestock burned to death.

Allah has laid the general foundations for the universe's structure, especially for humans equipped with the power of reason and thought (Rachmat, 1960). Allah's knowledge knows everything that humans do with their will. Human workers arise from their efforts and endeavors. No competent science hinders humans from making efforts in their efforts. What conditions exist in science are not impossible to happen, while what happens is a fact, and reality cannot be denied. (Muhammad Abduh).

CONCLUSION

Abduh saw the problem of stalling the development of science in Islam as a fundamental problem. Taklid is a severe problem. The culture of taklid pervades the Islamic world, which many observers have observed. Frozen thinking blocks creative thoughts. It is a disaster for the Islamic intellectual world. The development of society will be carried away by the stagnation of science, giving rise to a static society. The Kalam and Philosophy debate that Islamic thinkers have carried out during the golden age of Islam must be revived and actualized again. The culture of criticism that thrives and then fades must also be refreshed. This culture then moved to the West. This way of looking at science must be justified. The nature of science is relative and open to criticism and change. There must be a reason for the frozen thinking, one of which is closing the window of thought so that fresh air and new and fresh ideas are blocked, causing chest tightness and shortness of thought. The issues discussed are unenlightening repetitions. Islamic studies lost their appeal, forcing them to make references in various Islamic educational institutions. In a situation like this, the spirit dims, and there is no critical thinking that adorns scientific discourse. This taklid culture has disturbed Muslim thinkers from generation to generation. The Koran commands thinking and exploring knowledge.

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